Consideration of the great Things GOD *has done for us, seriously recommended.*

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A SERMON

Preached to the

CONGREGATION OF PROTESTANT DISSENTERS AT WOODBRIDGE *in* SUFFOLK, *November* 5, 1757.

By WILLIAM CORNELL.

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Publiſhed with ſome Enlargements.

To which is added, by way of APPENDIX.

A ſhort Abſtract of the Hiſtory of the POWDER-PLOT, *November* 5, 1605.

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To the Young People into whoſe Hands the following Diſcourſe may come.

MY YOUNG FRIENDS,

THIS Sermon, which is recommended to your Peruſal, was firſt preached, and is now publiſhed, on purpoſe to animate and engage to a religious and devout Conſideration of the great Things God has done for his *Britiſh Iſrael*. The Subject is ſufficiently intereſting and important, and therefore I make no Apology for inſiſting on it, and earneſtly deſiring a ſerious Attention to it. Without conſidering, we are more nearly ally'd to the Brute-creation than is commonly apprehended.

If what is here briefly hinted, ſhall at all excite any to a religious Regard of the great Things God has done for us, I ſhall ſit very eaſy under the ill-natur'd Cenſures of ſnarling Criticks, the inſolent Grimace of proud Atheiſts, and the cuſtomary

ſtomary impertinent Jeer of the profane Tribe.

If one ſingle Perſon may hereby be influenced to love Jeſus Chriſt more; to conſider more attentively the Wonders of Providence and of Grace; to be more thankful and grateful, more believing and depending; more humble and holy. Let God have all the Glory; and forget not to pray for your Friend and Servant, for Jeſus ſake.

WOODBRIDGE,
Decemb. 9, 1757.

WILLIAM CORNELL.

1 SAM. xii. 24.

Conſider how great Things He hath done for you.

IT was the Direction and Advice of the royal Preacher, *in the Day of Proſperity* to *rejoice*, but *in the Day of Adverſity* to *conſider*. Eccleſ. vii. 14. And there is no reaſon to doubt, but if ſerious Conſideration was more in Practice, it might, in many Inſtances, be of great Service. For want of this we too often forget, ungratefully forget, the diſtinguiſhing Favours our God has beſtow'd on us; the eminent Deliverances he hath wrought on our behalf; the great Things he hath done for us.

This Day has been rendered famous in the *Britiſh* Annals by two remarkable National Deliverances, and both from the ſame ſort of Enemies; the one from the Powder-Plot in 1605, and the other from Popiſh Councils and Popiſh Meaſures at the glorious Revolution in 1688. Such Deliverances as theſe from Popiſh Cruelty, Tyranny and Slavery, do loudly call for our Gratitude, Thankfulneſs and Praiſe.

When the great GOD wrought Signs and Wonders towards *Pharaoh* and the *Egyptians*, he gives to *Moſes* this Reaſon for it: *That thou mayeſt tell in the Ears of thy Son, and of thy Son's Son, what Things I have wrought in Egypt, and my Signs*

which I have done amongſt them: Exod. x. 2. And when God was about to deliver his People out of the Hands of their Enemies, his infinite Wiſdom appointed the Paſſover, as an Ordinance of Remembrance, and ſerious Conſideration to them, and the Generations following, *Exod.* xii. 24.

Thus alſo, with the greateſt Reaſon, it has been appointed by the Lords and Commons of *England*, and by the Royal Command, that this Day, the *Fifth of November*, ſhould be kept and obſerv'd, from Age to Age, that ſo Children, and Children's Children, may know and conſider how great Things the Lord has done for us. A Deliverance this from Popery and arbitrary Power, which ſhould never be forgotten by us; but which we ought to acquaint our Children with, that ſo, by a due Conſideration of this great Affair, we and they may feel the moſt grateful Sentiments of God's Favours, be truly thankful for all his Goodneſs, and truſt in him ſtill for every Bleſſing. *Conſider how great Things he hath done for you.*

Theſe Words were ſpoken by *Samuel* the Prieſt, Prophet, and Prince, unto God's *Iſrael*, and they were ſpoken on a very particular and extraordinary Occaſion: For a diſtinct Account of which you muſt be referr'd to the Hiſtory itſelf, which you may read at your leiſure.

Suffice it to obſerve, that this truly venerable, and antient Judge, the Prophet *Samuel*, in teaching *Iſrael* the good and the right Way, recommends it to them to fear the Lord, to ſerve him in Truth, with all their Heart, and to *conſider how great Things he had done for them*, ver. 23 and 24, *I will teach you the good and the right Way, only fear the Lord, and ſerve him in Truth, with all your*

Heart:

Heart: for conſider how great Things he has done for you.

In ſpeaking to which Words at this Time, and upon this Occaſion, I propoſe,

I. In compliance with the Direction here given, to *conſider how great Things* GOD *hath done for us.*

II. To obſerve in what Manner, and with what Diſpoſition of Soul, theſe great Things are to be conſider'd by us.

III. Offer ſome Reaſons why what God has done for us ſhould be thus conſider'd by us.

IV. Conclude with ſome brief Application. And may the Lord, the Spirit, enable me to ſpeak, and you to hear, to his Glory and our Advantage! So the Service of this Day ſhall not be in vain in the Lord.

I. In compliance with the Direction here given, I am to conſider *how great Things the Lord has done for us.*

And it will be a very great Omiſſion, if we don't conſider what, and how great Things God has done for us for Eternity, as well as Time; for our Spiritual Affairs, as well as our Temporal Concerns; for our immortal Intereſts, as well as this changing tranſitory World: We will therefore conſider ſome of the great Things God has done for this our native Land in a political or civil Reſpect, and then what he has done for us as to our ſpiritual and everlaſting Concerns.

(1.) Conſider ſome of the great Things God has done for this our native Country in a political or civil Reſpect. We are this Day aſſembled together to give Thanks to the Almighty, for

that it pleaſed him, of his great Goodneſs, to deliver this Nation from that Ruin deſign'd by Popiſh, Antichriſtian Enemies, 152 Years ago, in that horrible Gunpowder Plot, which was to have been executed *November* the 5th, 1605. It was entirely owing to the good Providence of God, that this Nation was preſerved from its mercileſs Enemies at that time. Their wicked and miſchievous Deſign had certainly taken place, and our Country and Kingdom been ruined and undone by it, had not God, in his great Mercy, ſeaſonably, as well as eminently and remarkably, defeated it. The Secrecy with which the Plot was manag'd, influenc'd their Hopes and Wiſhes for its Succeſs; and it was not owing to any human Help or Inſtruments barely, that their Hopes and Expectations were diſappointed, but to a ſeaſonable, merciful, and powerful Interpoſition of his Providence whoſe Kingdom ruleth over all. We did not ſave and protect ourſelves, but God ſav'd us from their Rage; had he left us to ourſelves, we could no more have ſtopp'd their Progreſs, than we are able to ſtem, to put a ſtop to the Raging of the Sea: And if, on any Occaſion, any Part of the Book of *Pſalms* may be adapted by us now, ſurely *Britannia*'s Sons may ſing aloud the cxxivth *Pſalm* throughout, and call upon their Children, yea, and their Children's Children, to join the Chorus.

Had not the Lord, may *Iſrael* ſay,
Had not the Lord maintain'd our Side,
When Men, to make our Lives a Prey,
Roſe like the Swelling of the Tide;

The ſwelling Tide had ſtopt our Breath,
So fiercely did the Waters roll,
We had been ſwallow'd deep in Death;
Proud Waters had o'erwhelm'd our Soul.

We leap for Joy, we ſhout and ſing,
Who juſt eſcap'd the fatal Stroke;
So flies the Bird with chearful Wing,
When once the Fowler's Snare is broke.

For ever bleſſed be the Lord,
Who broke the Fowler's curſed Snare,
Who ſav'd us from the murdering Sword,
And made our Lives and Souls his Care.

Our Help is in *Jehovah*'s Name,
Who form'd the Earth, and built the Skies;
He that upholds that wondrous Frame,
Guards his own Church with watchful Eyes.

This then is one of the great Things which God has done for us, and which we are in Duty bound to conſider: How great! can only be conceiv'd, if that is poſſible: The happy Conſequences of it are ſtill experienced, ſtill enjoy'd, and may they be ſo as long as Time endures! *

Many of you know what a dreadful Situation the Affairs of this Nation were in from 1685, to 1688. What ſhocking Cruelties, and terrible Barbarities, were exerciſed by that bloodthirſty, unjuſt Judge, *Jefferies*, and that inhuman, unnatural Wretch, Colonel *Kirk*: What

* For a particular Account of the Plot, ſee the Appendix at the End.

eminent Perſons loſt their Lives, and many of them with Circumſtances the moſt diſtreſſing, ſo as to occaſion this Remark: "*England* is now "an *Aceldema*; the Country, for ſixty Miles to-"gether, from *Briſtol* to *Exeter*, had a new and "terrible ſort of Sign-poſts and Signs; *viz.* "Gibbets, and Heads, and Quarters of its "ſlaughter'd Inhabitants hanging on them. "Every Soul was ſunk in Anguiſh and Terror, "ſighing by Day and by Night for Deliverance, "but deſpairing of any."

The Liberties of the People, as Proteſtants, were invaded, and Popery, with all its bloody Train, ruſhing in as an impetuous Torrent: Thus, when Mens Hearts fail'd them, and Numbers were trembling for the Ark of God, the great Lord of Nations gave a Commiſſion to the Prince of *Orange*, afterwards King *William*, of immortal Memory, to come over as our Deliverer, on the 5th of *November*, 1688. And our Deliverer, under God, he was, at a time when we were in the utmoſt Danger. A glorious Revolution this! which we have reaſon to thank God for, and to conſider as one of the great Things he has done for us. How great this Deliverance was, may be better conceiv'd by us, if we reflect on the ſuffering State of the poor Proteſtants in *France*, almoſt from that time to the preſent Day: And can we imagine, that Wretches who barbarouſly perſecute their own Brethren, would have any Pity on us? No, with the ſtricteſt Propriety, it is a moſt ſhocking Truth ſtill: *Their tender Mercies are Cruelty.*

Have you never heard what ſort of a Bill was juſt going to take place about two and forty Years ago? An Act whereby Proteſtant Diſſen-

ters were not to be ſuffer'd to teach School, nor indeed to inſpect the Education of their own Children; but we muſt, like the Proteſtants in *France* at this Day, have been liable to have our Children taken away from us. Our Children! thoſe dear Pieces of ourſelves, taken from us, and educated we know not where, nor by whom; but juſt where and how *Mother-Church* and her Sons pleaſed. A Scheme this, worthy the Contrivance of a Popiſh Clergy, whoſe Religion is founded on Ignorance, Bigotry and Superſtition. Conſider then, what and how great a Thing God did for us, in permitting that Hand to be withered by the Stroke of Death, which had given, or was to have given the finiſhing Stroke to the perſecuting Bill, juſt before it was to be put in Execution.

You muſt have heard, nay, many of you remember, the unnatural Rebellion in the Year 1715, againſt his preſent Majeſty's Royal Father, in favour of a Popiſh abjur'd Pretender. And how ſeaſonably and effectually did God clothe the King's Enemies with Shame, and cauſe the Crown to flouriſh on his Royal Head!

We have all heard, for it is not a great while ſince, that our faithleſs, moſt unchriſtian Neighbours, the *French*, attempted to invade our Land; and with this View great Numbers were embark'd on board their ſmall Craft, many of which were ſoon wreck'd and ſtranded in *Dunkirk* Road, by the ſtrong and ſtormy Winds, which occaſion'd the Drowning and Deſtruction of great Multitudes. This, at once, diſconcerted their Project, oblig'd the young Pretender, and his Adherents, to poſtpone their Affairs

fairs to a more favourable Opportunity, and gave freſh Occaſion for our Gratitude, Thankfulneſs and Praiſe.

I ſhall finiſh this Part of the Subject, by only adding, That we muſt all recollect the eminent Appearance of God for us, in putting ſo ſpeedy a Stop to the Rebellion againſt his preſent Majeſty, whom God preſerve! but a few Years ago; giving Succeſs to his loyal Troops, under the Command of his Royal Highneſs, *William* Duke of *Cumberland*, in the Fields of *Culloden*, when and where he that ſitteth in the Heavens laughed our Enemies to Scorn; the Almighty had them in Deriſion! Theſe great Things the Lord has done for us, and while they are marvellous in our Eyes, we ought to rejoice on account of them. Thus have we conſider'd briefly, in ſome Inſtances, how great Things God has done for us, for this our native Land, in a political or civil Reſpect. We are in the next place

(2.) To conſider, how great Things he has done for us reſpecting our ſpiritual everlaſting Concerns. But when the Grandeur and Dignity of the Subject, and the weak and feeble Conceptions the human Mind can attain to, are thought of, it might at once determine any one to lay aſide the Attempt, for fear of being charged with *darkening Counſel by Words without Knowledge*: Yet, as it has pleaſed God to put the Treaſure of the Goſpel into earthen Veſſels, and not to deſpiſe the Day of ſmall things, but to diſplay his Power in the Creature's Weakneſs, this is ſome Encouragement to endeavour to conſider how great Things God has done for

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us in a ſpiritual View, and as to our immortal Souls.

Conſider then, what the great GOD, Father, Son, and Holy Ghoſt, the Chriſtian's God, has done for us in our Creation, Redemption, and eternal Salvation. *You know the Grace of our Lord Jeſus Chriſt, who tho' he was rich, for our ſakes became poor, that we through his Poverty might be made rich* *.

Conſider the eternal Son of God, in his perſonal Dignity and inexpreſſible Glory, as God-man, Mediator: *Who though he was in the Form of God, and thought it no Robbery to be equal with God, yet made himſelf of no Reputation, and took upon him the Form of a Servant, and became obedient unto Death* †.

Did we ever conſider this great Affair in a due manner? The Creator of the World, and Lord of Angels become an Infant! the God of Nature ſurrounded with Poverty and Want! He who had Legions of Angels at his Beck, hungry and thirſty, tir'd and weary! That glorious Perſon, whom Angels worſhip, having it to ſay, *the Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head!* ‡

The God of Nature in a ſuffering State! § the

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* 2 Cor. viii. 9. † Phil. ii. 6, 7, 8.

‡ Matt. viii. 20.

§ It certainly is very ſinful to entertain any low, degrading Thoughts of the Son of God and Saviour of Men. Was not this the Crime of apoſtate Angels? And may it not be recommended to the ſerious Attention of thoſe who are fallen into the Snare,

the Judge of Quick and Dead arraign'd as a Criminal! the God of Truth charg'd with Blaſphemy and Impoſture! the God of Love and Peace, treated as the Author of Evil, and the vileſt Malefactor! the Redeemer and Saviour of Men hang'd on the Croſs between two Thieves, as though he had been the greateſt Criminal! between Heaven and Earth, as tho' worthy of neither, as forſaken by God, and rejected by Men! Did we ever conſider the great Lord of Life and Glory, the Author of our Being and Bleſſedneſs, as dying on the accurſed Tree? dying, that Sinners might live! becoming a Curſe, that they might have a Bleſſing? Did we ever conſider, ſeriouſly and ſincerely, in Truth and Righteouſneſs conſider, the great Things which Jeſus the Captain of our Salva-

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Snare, or in great danger of it. Whether the ſame Sin, the ſame Crime, when committed by Men, is not greater, and attended with more aggravated Guilt in them, than it could be attended with in the Devils or fallen Angels? Is not a profeſs'd Chriſtian's Denial of the real Deity of his Saviour, ſuch a Species of Ingratitude, as Satan and the Companions of his Fall, were not, could not, cannot be guilty of? *for he took not on him the Nature of Angels, but the Seed of Abraham*, Heb. ii. 16. conſequently the Obligations of Man being the greateſt, his Ingratitude muſt be the moſt aggravated. Briefly, if the allſufficient, almighty, ſovereign Saviour, is not truly and properly God over all, ſurely the great Lord of his Creatures will forgive their thinking too highly of his Son: But, if he be God over all, and if a divine Revelation ſufficiently declares this, how will they anſwer it who refuſe him that Honour, Homage, and Obedience, which they owe to him as his Due?

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tion has done for us, has done for all who believe in him? For *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life* *.

Further, conſider what the Holy Spirit of God has done, and is doing for his People, by ſpiritually enlightening the Mind, and effectually calling them by his Grace out of the Darkneſs of Sin and Death, into the Light of Righteouſneſs and Life; out of the Kingdom of Satan, into the Kingdom of God's dear Son; out of a State of Guilt and Miſery, into a State of Pardon and Glory. What he has done, and is doing in renewing and ſanctifying all the Powers and Faculties of the Soul; in diſpoſing the Heart for God and Goodneſs, for Duty and Obedience, for Holineſs and Heaven; in guiding through the Wilderneſs, leading in the right Way, and gradually rendering meet to be Partakers of the Inheritance among the Saints in Light. Conſider what great Things God has done for us in deviſing Means for the bringing home his baniſhed ones; in appointing, fixing, ſettling the Method of Grace and Salvation by a Redeemer; in making the moſt bright and illuſtrious Diſplays of his Kindneſs and Love toward Man; his Diſlike and Hatred of Sin, in giving his eternal Son to recover and reſtore from the manifold Ruins of the Fall, and to bring many Sons to Glory; in giving his good Spirit to inſtruct and teach the Children of God, the Heirs of Heaven.

* John iii. 16.

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Let this brief View ſuffice, as to the great Things God has done for us temporally and ſpiritually. That was the firſt Thing. Proceed we

II. To obſerve in what manner, and with what diſpoſition of Soul, theſe great Things ought to be conſider'd by us.

It is not ſufficient that Thoughts of theſe Things paſs through our Minds as Facts and Realities, but they ſhould be truly regarded by us: With Wonder and Surprize—with Humility and Self-abaſement—with Piety and Devotion—with Pleaſure and Delight—with Gratitude and Thankfulneſs—and with a reſolved Truſt and Dependance. Of theſe briefly in their Order.

(1.) With Wonder and Surprize. And indeed, if we ſeriouſly conſider what, and how great our Deliverances have been; what, and how great God's Mercies towards us are; and what a ſinful People we have been, and ſtill continue to be, we may well wonder, we may well be ſurpriz'd at the divine Forbearance, long-ſuffering Goodneſs, and the merciful Appearances of God for us. Are they not aſtoniſhing and marvellous? And do not theſe things abundantly confirm God's Declaration, *Iſa.* lv. 8, 9. *My Thoughts are not your Thoughts, neither are your Ways my Ways, ſaith the Lord. For as the Heavens are higher than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than your Thoughts.* Are not God's Thoughts and Ways of Pardon and Grace infinitely ſuperior to the Imagination and Conception of the Mind of Man? And is it not wonderful, that after ſo many and ſo great Provocations, that after ſuch a froward

froward Behaviour and rebellious Conduct, God ſhould ſtill have Mercies in ſtore, ſtill wait to be gracious! Is he not hereby ſaying, *How ſhall I give thee up*, England? *how ſhall I deliver thee* Britain? *how ſhall I make thee as* Admah, *or ſet thee as* Zeboim? And does he not herein diſcover, that he has no Pleaſure in the Death of Sinners, or the Deſtruction of Nations, but had rather they would return, repent, and live? The great God did once ſay of *Iſrael*, or *Ephraim*, *he went on frowardly in the Way of his Heart: I have ſeen his Ways, and will heal him.* In the Aboundings of his Mercy and Grace, may he ſay ſo of *Great-Britain!* and then all ſhall be well. Nothing leſs than this can reſcue and ſave us from the Miſery and Ruin which has been long threaten'd, which we have long deſerv'd, and which we muſt certainly feel, except we repent, except we reform. The great Things God has done for us ſhould raiſe in us Wonder and Surprize.

(2.) Humility and Self-abaſement. Whoever takes notice of the common courſe of Things; whoever obſerves the common Conduct of Men, muſt have obſerv'd, that Deliverance, Succeſs, and Proſperity, do very often puff up and fill the Mind with Vain-glory. Pride is a noxious, luxuriant Weed, which frequently ſprings up in abundance in the Garden of Plenty and Pleaſure, and ſeems as though it would ſtifle and choke the generous, the noble, and native Plant, Humility; and it certainly would always do ſo, if Humility had not powerful Succours and ſufficient Supplies. While our firſt Parents preſerv'd their Allegiance and Fidelity to the ſovereign Lord of all, doubtleſs Humility was one

Branch of that Righteouſneſs with which they were adorn'd; nor were they at all acquainted with Pride, or any of its Conſequences, till their fatal Apoſtacy from God: Since then this pernicious Evil has infeſted the human Heart in a moſt dreadful manner, and brought the greateſt Confuſion into the Creation of God. Therefore when we conſider what great Things God has done for us, we ſhould watch againſt Pride, and labour to be humble and ſelf-abas'd: And more eſpecially as ſuch a Temper does ſo much become thoſe who have receiv'd ſuch ſignal Favours, and who are ſo unworthy of the leaſt of them. Had the Lord dealt with us as our Iniquities have deſerved, what miſerable and unhappy Circumſtances, as a Nation, had we been in? Inſtead of enjoying the Goſpel of the Son of God, and poſſeſſing our Liberties Civil and Sacred, we had been cruelly barr'd from the Book of Knowledge, the Word of God I mean: We had been train'd up in Ignorance and ſuperſtitious Bigotry, and deny'd all the Liberties and Privileges of a free People. We have by our Sins, our aggravated Sins, deſerved ſuch Judgments, though hitherto the Lord has preſerved us from them. How is the Language of the Patriarch *Jacob* peculiarly ſuited to us! *We are not worthy of the leaſt of all the Mercies, and of all the Truth which thou haſt ſhewed* *.

How ought we to conſider God's Goodneſs with Humility and Self-abaſement!

(3.) We ſhould conſider theſe Things with Piety and Devotion.

There are too many in our Land who think it a ſufficient Remembrance of this Day's Deliverance,

* Gen. xxxii. 10.

rance, in making it a Day of Leiſure or Sport; and too frequently take the liberty of indulging themſelves in unlawful Exceſſes and ſenſual Debaucheries; and inſtead of reflecting with a pious Diſpoſition, and a devout Heart, on the Inſtances of God's Goodneſs and Mercy towards us, take the Opportunity of drowning themſelves in Riot and Intemperance; wantonly abuſing the Bounties of Providence, and depriving themſelves, for a ſeaſon, of that Reaſon God has given them.

It is readily own'd, that Chriſtianity does not forbid our Feaſting with Prudence and Moderation, on this and ſome other Days; for our Saviour himſelf, when he was on Earth, attended the Feaſts among the Jews, which he would by no means have done, if it was in itſelf ſinful; but Religion forbids all manner of Intemperance and Irregularity. It does not forbid our eating and drinking, but our doing either to Exceſs. And does not Reaſon forbid it too? yea, are there not numbers of Heathens that would not be intoxicated on any account? So that abſtracting from the Wickedneſs and Sinfulneſs of it, as that which diſhonours God, wounds Conſcience, injures the Soul, and expoſes to God's Anger and Diſpleaſure, it is ſuch a Diſgrace to human Nature, that no wiſe Man will be guilty of it. Every thing of this ſort is ſo far from anſwering the Deſign of this Day, that it is a moſt groſs and ſhameful Abuſe of it. The protecting Goodneſs and preſerving Mercy of our God towards us, is to be recollected by us with pious Affection, and devout Praiſe.

It is not enough for us to think, and to ſay, ſuch and ſuch Things happen'd on *November*

the 5th, ſo many Years ago, with the ſame Coldneſs and Indifference as we ſpeak of ſome other things. But our Acknowledgment of God's Appearance for us ſhould be attended with a fervent Emotion of pious Affection towards the great Author of our Deliverance. *They ſhall abundantly utter the Memory of thy great Goodneſs; and ſhall ſing of thy Righteouſneſs* *. And the Obligation to conſider the great Things God has done for us, with Piety and Devotion, will be increas'd, if we conſider the great ſpiritual Bleſſings purchas'd and procur'd by Jeſus Chriſt for us; ſuch as, the Pardon of our Sins; the Juſtification of our Perſons; the Sanctification of our Souls; Increaſe of Grace, and Perſeverance therein unto the end: The Conſideration of theſe ſhould ſtir up every devout Affection in our Souls, and all are not half ſufficient to recognize and celebrate the Honours and Glories of redeeming Love and Grace. It is Work and Employment for Heaven, to aſcribe due Praiſe *to him that loved us, and waſhed us from our Sins in his own Blood: to him be Glory and Dominion for ever and ever.* Amen. †

(4.) We ſhould conſider the great Things God has done for us, with Delight and Pleaſure. It ought to glad our Hearts, and rejoice our Souls, whenever we recollect what Wonders God has wrought for us; our Souls ſhould magnify the Lord, and our Spirits rejoice in God our Saviour; becauſe he has, in ſo many Inſtances, both temporally and ſpiritually, regarded our low Eſtate. He has often, to ſtop the Mouth of Infidelity, and to oblige his People to aſcribe all the Glory to his Name, permitted

* Pſal. cxlv. 7. † Rev. i. 5, 6.

mitted us to be brought low: Indeed, to be on the very Edge of Ruin, and then to ſave us, ſo that the time of our Extremity has been his Opportunity of appearing eminently for us *. And were our Hearts warm'd with a Senſe of our Deliverances, we ſhould triumph in God's Mercies with Delight and Rapture, in the Language of the Church, *Pſal.* cxxiv. 7. *Our Soul is eſcaped, as a Bird out of the Snare of the Fowlers, the Snare is broken, and we are eſcaped.* Our Enemies had ſpread a Net for us, they had plann'd and deſign'd our Ruin and Deſtruction; but our God diſappointed their Expectations, diſcover'd and put a ſtop to their curſed and malicious Plot, and in his merciful Kindneſs deliver'd us from their Cruelty and Rage.

And has he moreover bleſs'd us with the joyful Sound of Goſpel Grace, and the glorious Proclamation of Liberty to the Captives, Recovery of Sight to the Blind, healing the broken hearted, and giving Reſt to the burden'd heavy-laden Soul? Has he alſo adminiſter'd that Relief we wanted, in the Seaſon of our ſpiritual Diſtreſs and Danger, and conducted us by Faith to Jeſus, to his Righteouſneſs to juſtify our Per-

* To the many Inſtances of this ſort recorded in Hiſtory, both ſacred and prophane, may be added the late glorious Victory, obtain'd by our ſteady and faithful Ally, *Charles Frederic* King of *Pruſſia*, over the combin'd Army, on this ſame ever-memorable Day, the 5th of *November*, 1757; when a handful of couragious *Pruſſians* ſlew, took Priſoners, put to flight, and diſarm'd, of the *French* and *Imperialiſts*, more than fifty thouſand Men.

ſons; to his Spirit and Grace to ſanctify our Souls; and brought us to poſſeſs the Privilege of Sons and Children, and the glorious Hopes of a bleſſed Immortality? Have theſe great Things been done for us, and ſhall we not conſider them with Delight and Pleaſure! Shall not our Hearts rejoice, and be exceeding glad in the Reflection on them?

(5.) We ſhould conſider the great Things God has done for us, with Gratitude and Thankfulneſs. Ingratitude to our Fellow-creatures, is a Baſeneſs and Folly of Temper highly diſpleaſing; but Unthankfulneſs and Ingratitude to God, to the greateſt and beſt of Beings! to our heavenly Father! conſtant Benefactor! and bountiful Friend! what ſhall we ſay of it? Is it not in the higheſt degree monſtrous and ſhocking? and is not this remarkably our national Crime? May not the bleſſed God upbraid us, the Inhabitants of *Great-Britain*, as he did his profeſſing People of old, *Iſa.* i. 2, 3, 4. *Hear, O Heavens, and give ear, O Earth: for the Lord hath ſpoken. I have nouriſhed and brought up Children, and they have rebelled againſt me. The Ox knoweth his Owner, and the Aſs his Maſter's Crib; but Iſrael doth not know, my People doth not conſider. Ah ſinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters; they have forſaken the Lord, they have provoked the Holy One of Iſrael to Anger, they are gone away backward.* Is not our Ingratitude as great, or greater, than theirs? For are not our Means of Inſtruction by the Goſpel, and our religious Privileges and Advantages, ſuperior to what they were favoured with?

A grateful Spirit, a thankful Temper is moſt certainly our reaſonable Service; and verily, if we did not feel the Depravity of human Nature working in us, we might imagine that it was impoſſible, in the Nature of Things, to conſider the great Things God has done for us, and not feel the Springs of affectionate Gratitude and filial Thankfulneſs ariſe in our Hearts. But alas! who are they that don't feel, if they would honeſtly declare the Truth, this dreadful Inſtance of the Depravity of the human Mind! Who are they that have not reaſon to lament and bewail the Ingratitude and Unthankfulneſs of their Hearts and Lives?

(6.) We ſhould conſider the great Things God has done for us, with a reſolved Truſt in, and Dependance upon him, for all future Bleſſings both of a temporal and ſpiritual Nature. We muſt truſt in God for all the Communications of Grace, and all the Influences of the divine Spirit, daily wanted, to chear our Hearts and comfort our Souls, amidſt all the Diſtreſſes, Afflictions, and Trials, with which we are ſurrounded in the Days of our Pilgrimage. We ſhould *truſt in the Lord for ever; for in the Lord Jehovah is everlaſting Strength* *. That God who has deliver'd in times of extreme Danger, is ſtill able to preſerve from all the Influence and Rage of our worſt Adverſaries, earthly and helliſh: Let then, Mercies received, engage to a cloſer Adherence and firmer Reliance, that *being delivered out of the Hands of our Enemies, we may ſerve God without Fear, in Holineſs and Righteouſneſs, all the Days of our Lives*; ſo may we hope to have the Lord on our ſide; and then, notwithſtanding freſh

* Iſa. xxvi. 4.

freſh Difficulties may occur, and our Enemies may form new Schemes, and contrive new Plots, yet if God be on our ſide, we need not fear what the moſt cowardly Conſpirators, and the moſt treacherous Traitors can do againſt us.

I now proceed to what was propos'd,

III. To offer ſome Reaſons, why the great Things God has done for us ſhould be thus conſider'd by us; and theſe are as follow.

(1.) In order to preſerve us from that Atheiſm and Unbelief of God, which human Nature, in its preſent State, ſeems ſo much inclin'd to. Atheiſm, did I ſay? and what! can there be any ſuch thing in this Land of Goſpel Light, and the glorious Privileges and Advantages attending it! Would to God there was no occaſion to ſuggeſt ſuch a Thought as this! But what then means that Pagan Dialect which depraves the Converſation of many profeſs'd Chriſtians? I mean the Terms *Luck*, *Fortune*, *Chance*, *Fate*, *Nature*, &c. Have not many been talking of Nature, the Force of Nature, the Productions of Nature, and what great Things Nature can do, till they ſeem to have forgotten the God of Nature, and that Nature is God's Creature, abſolutely at his Command, entirely at his Controul.

Thoughtleſs, or hardened Sinners, may be deaf to the Calls of God: And little Philoſophers, who ſee a little, and but very little, into natural Cauſes, may think they ſee enough to account for what happens, without calling in the Aid and Aſſiſtance of a ſpecial Providence; not conſidering that God, who made all things, never put any thing out of his own Power, but

has

has all Nature under his Command, to ſerve his Purpoſes in the Government of the World *.

Have not Earthquakes, peſtilential Diſorders, unhealthful, unfruitful Seaſons; the Calamities and Diſappointments attending War, been aſcrib'd to Chance, to Nature, and natural Cauſes; as though there was no God; or as though the Almighty had left off to govern the World himſelf, and had ſubſtituted the ſame Chance, or Nature, in his room? Surely, it is more conſiſtent with the Religion of Jeſus, and more agreeable to the chriſtian Character, to acknowledge and conſider, that an allwiſe, over-ruling, deſigning Providence, extends itſelf to all Occurrences in the World, even the moſt minute; ſo that *a Sparrow falls not to the Ground without the Notice of Heaven*, Matth. x. 29. And ſurely whole Nations of reaſonable Beings are of more Worth than many Sparrows. Surely a profeſſing People ought to own, that whatever great Things are done for them, they are done by the great Lord of all.

(2.) Another Reaſon why we ſhould conſider the great Things God has done for us is, to prevent their being forgotten by us. We are naturally prone to forget God's Mercies; therefore, with the greateſt Reaſon and ſtricteſt Propriety, the Ordinance of the Paſſover was appointed for the *Jews*, to bring to their Remembrance what had been wrought for them. And with the kindeſt Deſigns did our compaſſionate Saviour inſtitute the Sacrament of the Lord's Supper, with this Motto affixed to it, *Do this in*

* See the Biſhop of *London*'s Letter to his Dioceſe on occaſion of the Earthquakes, 1750, p. 4.

Re-

Remembrance of me. This ſeems to hint, how liable we are to forget the greateſt and the beſt Things which have ever been done for us. And are we ſo apt to forget the moſt important, even ſpiritual, everlaſting Favours? ſurely then, there is great occaſion for us often to conſider, that we may never forget the great Things God has done for us.

(3.) Another Reaſon why we ſhould conſider how great Things God has done for us, in the manner repreſented, is, in order to quicken and revive in our Minds a Senſibility of God's Mercies. It is readily own'd, that an affectionate Regard, or true Senſibility of God's Diſpenſations, does not conſiſt in a whining Tone, or diſtorted Countenance; in putting on a preciſe and formal Face; or in a ſupercilious Gravity, and artificial Demureneſs: And yet it is not eaſy to imagine, how Perſons can be truly affected with the great Things God has done for them, and not, ſome how or other, diſcover that they are ſo, nor is there any occaſion entirely to ſuppreſs or hide it: Neither can there be any Propriety in talking of the moſt affecting Things, without any Emotion, the moſt ſolemn and ſtriking Things without Feeling, and the moſt melting and alarming Things, unmov'd, unaffected. A Stoick, indeed, may pride himſelf, and triumph in ſuch a Behaviour; but there can be neither Chriſtianity nor Humanity in ſuch a Conduct. A Senſibility of God's Favours, an affectionate Recollection of the Bounties and Bleſſings of Providence is certainly what we ſhould endeavour to cultivate and improve in ourſelves daily.

(4.) A fourth Reaſon is, in order to preſerve us from fainting in the Day of Adverſity, Diſtreſs, and Danger. It was the Obſervation of the wiſe King of *Iſrael*, that if any faint in the Day of Adverſity, their Strength is ſmall: It was alſo the Remark of his royal Father, *I had fainted, unleſs I had believed to ſee the Goodneſs of the Lord in the Land of the living.* And the ſacred Writings frequently caution againſt this Weakneſs, this Folly. And yet, as tho' Unbelief, or a Diſtruſt of God, was the moſt eaſily beſetting Sin unto the faithful, what numbers of good People are diſtreſs'd, daily diſtreſs'd with every freſh Difficulty, with every new Danger! as if their heavenly Father had never taken care of them, had never deliver'd them heretofore. How prone are they either to *deſpiſe the Chaſtening of the Lord*, or to *faint when rebuked of him.* A due Conſideration what great Things the Lord has done for them, might prevent this.

(5.) Another Reaſon is, to encourage and promote a ſteady Affiance and conſtant Truſt in God. If we do not keep this perpetually in view, That whatever great Things are done for us, the Lord hath done for them, we ſhall ſoon neglect that Truſt in God which is our Intereſt and Duty: Whatever therefore has any Tendency to promote this, ſhould be diligently regarded by us. This is that which the Apoſtle *Paul* ſpeaks of, 2 *Cor.* i. 9, 10. that we ſhould *truſt in God who raiſeth the Dead, who deliver'd us from ſo great a Death, and doth deliver; in whom we truſt that he will yet deliver us.* True indeed, and it ought to be acknowledg'd, we have forfeited God's Care, by our undutiful Behaviour and Conduct. *Our Fathers truſted in him, and were*

deliver'd,

deliver'd, they truſted in him and were not confounded. But then they knew whom they truſted; they had been devoted to God, Father, Son, and Spirit; they had been taught to honour, reverence, and fear the ſacred Three, in whoſe Name they had been baptiz'd, and to whom they had been ſolemnly dedicated; and in conſequence hereof, they truſted in God as their Creator, Redeemer and Sanctifier. Would we therefore ſteadily and conſtantly truſt in the Almighty; we ſhould often conſider the great Things which the divine Father, Son, and Holy Ghoſt have done for us.

We ſhould conſider theſe great Things, in order to influence and engage to a ſerious Attention to all the Duties of Love and Obedience to God, incumbent upon us as profeſſing Chriſtians.

The bleſſed Redeemer calls all his Followers to Virtue as well as to Glory; and the Miniſters of the Goſpel are obliged, in the faithful Diſcharge of their Office, to affirm conſtantly, that *they who have believed in God, muſt be careful to maintain good Works*; yea, and in the Reaſon and Nature of Things, it is an eternal Truth, *Without Holineſs no Man ſhall ſee the Lord*: So far is the Goſpel of the Son of God from encouraging Sin, or promoting Licentiouſneſs. As the Goodneſs of God leads to Repentance; ſo it alſo, in its genuine Tendency, leads to Love and Obedience. *What ſhall I render to the Lord for all his Benefits?* was Language which ſprang from the Conſideration of paſt Favours. And verily, the great Things which have been done for us, did we firmly believe that God, our Covenant-God, has done them for us as his Covenant-People, what

what a mighty Influence, muſt it neceſſarily have to produce in us, under the Influence of the good Spirit, that Love and Obedience he demands of us, and which is our reaſonable Service. Let theſe ſuffice as brief Hints, why the great Things God has done for us, ſhould be conſider'd by us with Admiration and Humility, with Devotion and Delight, with Thankfulneſs for the paſt, and Truſt in God for the future. I proceed,

IV. To conclude with ſome ſuitable Inferences from the whole.

(1.) Let us all examine ourſelves, and inquire Whether in Truth and Righteouſneſs, we have ſeriouſly and ſincerely conſider'd the great Things God has done for us? It can never anſwer any valuable End, to impoſe upon ourſelves in this matter: To imagine that we have religiouſly and devoutly conſider'd when we have not: To ſuppoſe that our Conſideration has been ſuch as it ought to be, when God knows, and our Conſciences teſtify the contrary. This ſelf-deceiving, this Self-flattery, has done, and is doing the greateſt Miſchief to the Souls of Men; for while they think themſelves whole, they are confident that they need not the Phyſician; while they ſay that *they have need of nothing*, they know not that *they are poor, and miſerable, and blind, and naked*, in the moſt diſtreſſed Senſe: While they imagine that they are Something, when they are Nothing, they deceive themſelves. Let us therefore examine ourſelves, and prove ourſelves, leſt we ſhould be miſtaken, where a final Miſtake would be awfully diſtreſſing and terribly fatal.

(2.) Are we conſcious of our great Defects and ſad Negligence, as to the Conſideration of the great Things God has done for us? Let us own it, acknowledge it, pray to God to make us truly humble for it, and to give us real Repentance. The Greatneſs of God's Favours we have not duly attended to; his Mercies, tho' diſtinguiſhing and extraordinary, alas! how ſlightly have they been paſſed over, as tho' they were common, what we had reaſon to expect, or indeed deſerv'd. Surely there is great reaſon for our being humbled before God, becauſe of this Conduct.

(3.) Has God done ſuch great Things for us repeatedly, again and again? What ſhall we do for God? his Honour, Glory, Intereſt? Is there no way to manifeſt our Gratitude to our almighty Friend and conſtant Benefactor? Are there none of the Houſhold of Faith to do good to? No Saints, no excellent Ones to whom our Goodneſs may extend? Certainly, if our Hearts are fill'd with Gratitude to God, we need not long be at a loſs how to make ſome grateful Returns for the Bounties of Providence and Bleſſings of Grace.

(4.) Finally: Let us every one afreſh and renewedly conſider the great Things God has done for us. Has he diſtinguiſh'd us from many Millions of his reaſonable Creatures, in granting to us a Goſpel-Revelation? Is he bleſſing us with the Means of Grace? Has the Goſpel come to us, not in Word only, but alſo in Power, and in the Holy Ghoſt, and in much Aſſurance? Have we been made a willing People in the Day of God's Power? And are we encourag'd to hope for and expect ſanctifying, comforting, perſe-

vering

vering Grace? May we ſay with the Pſalmiſt, *Thou ſhalt guide me with thy Counſel, and afterwards receive me to Glory!* and, *This God is our God for ever and ever, and will be our Guide even unto Death!* Are not theſe exceeding great Things? as great as can claim the Contemplation, the Conſideration of reaſonable Creatures, until this Mortal has put on Immortality; until Faith is turned to Sight, and Hope to Enjoyment.

Now unto him that is able to keep us from falling, and to preſent us faultleſs before the Preſence of his Glory with exceeding Joy: To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever. Amen.

APPENDIX.

Being a ſhort Abſtract of the Hiſtory of the Powder-Plot, Nov. 5, 1605.

THIS infamous Gunpowder Treaſon, and Plot, proceeded from the revengeful Temper of diſappointed Papiſts. It ſeems they had petition'd King *James* for a Toleration of their Religion; and finding that they were put off, were ſo extremely exaſperated, that they reſolved to be revenged on the whole Nation. The chief of the Conſpirators were *Cateſby*, *Percy*, *Digby*, and nine more; moſt of whom were Gentlemen of good Eſtates, ſet on by *Garnet* and *Tiſmond*, two Jeſuits.

The Plot was to blow up the Parliament-Houſe, with the King, the Prince, and the chief of the Nobility of the Land, with Gunpowder; and then, in order to throw off the Guilt of it from themſelves, to lay it on the Puritans, the Proteſtant Nonconformiſts of thoſe Days. Thus, by transferring the horrible Fact to the Innocent, they hoped not only to eſcape the Odium of ſo execrable a Deſign, but alſo to amuſe and bewilder every body; that ſo begetting a Diſtruſt one of another, they might avail themſelves of that Perplexity to work the Deſtruction of all their Oppoſers. This unnatural, ſhocking Deſign being form'd, they bound themſelves

ſelves to Secrecy, by taking the Holy Sacrament. A dreadful Profanation and Proſtitution of ſo ſacred an Ordinance, indeed! If ſuch a thing is poſſible, and this none but Atheiſts will deny.

Every one of the Plotters had his Share in the Plot aſſign'd him: Some were to provide Money, ſome Materials. *Piercy* was to hire a Cellar under the Parliament-Houſe, to lay Wood and Coals in, for his Winter-ſtore. *Guy Fauks* went for *Piercy*'s Man, by the Name of *John Johnſon*, and was to give Fire to the Train. The Gunpowder was bought in *Flanders*, brought to *Cateſby*'s Houſe at *Lambeth*, and from thence, by Night, convey'd into the Cellars, where it was hid under the Wood. They deſigned to have given the dreadful Blow the 7th of *February*, when the Parliament was to meet: But it being prorogu'd to the 5th of *November*, they were oblig'd to defer it, and diſperſed themſelves with a Reſolution to meet again when the Parliament met the following Winter. They had in the mean time ſeveral private Cabals. And, at one of their Conſultations, there was a Scruple ſtarted, which was this: That their Friends in both Houſes of Parliament would be deſtroyed among the reſt: But this Scruple was ſoon got over by the ſhrewd Remark of *Garnet* the Jeſuit, who declar'd, That it was lawful, in ſuch a Caſe, to kill Friend and Foe together. But for ſuch Wretches to talk of Law, God, Conſcience, is indeed ſufficiently aſtoniſhing; for you ſee, that with them, Revenge is ſweeter than the moſt endear'd Friendſhip. If this is not diabolical, it is hard to ſay what is, or can be ſo!

In this dangerous and dreadful Posture things stood, when on a *Saturday*, ten Days before their Plot was to be executed, a Person unknown, deliver'd a Letter, seal'd, to a Footman belonging to the Lord *Monteagle*, Son and Heir to the Lord *Morley*; the Contents were,

My Lord,

" Out of the Love I bear to some of your " Friends, I have a Care of your Preservation. " Therefore I would advise you, as you ten- " der your Life, to devise some Excuse to shift " off your Attendance this Parliament; for " God and Man have concurr'd to punish the " Wickedness of this Time. And think not " slightly of this Advertisement; but retire " yourself into the Country, where you may " expect the Event with Safety. For though " there be no Appearance of any Stir, yet, I " say, they shall receive a terrible Blow this " Parliament, and yet they shall not see who " hurts them. This Counsel is not to be con- " temn'd, because it may do you good, and " can do you no harm; for the Danger is past " as soon as you have burnt the Letter; and I " hope God will give you the Grace to make " good Use of it, to whose holy Protection I " recommend you.

This Letter was deliver'd to Lord *Monteagle*, at his House at *Bethnal-Green*. On reading it over, he could not tell what to make of it; yet he could not be easy till he had communicated it to the Earl of *Salisbury*, Secretary of State, who took care to communicate it to the King.

King. His Majeſty, having read it over, ſoon diſcover'd the Meaning. "This (ſays he) is "no mean Man's Writing: — there is a Blow "to be given — they ſhall not ſee it that feel "it — ſome ſecret Miſchief is meant." On this the King commanded the Earl of *Suffolk*, Lord Chamberlain, to make a Search about the Parliament-Houſe; who, under pretence of ſearching for ſome Hangings ſtolen out of the Wardrobe, enter'd the Cellar under the Houſe, accompany'd with Lord *Monteagle*. They found the Cellar ſtuff'd with Billet, Faggots, and Coal; and, at one corner, a tall, raw-bon'd, ill-look'd Fellow; which having reported to the King, he commanded farther Search to be made. Accordingly, they came to the Cellar again, *November* the 4th, about Midnight, and found this ſame ill-look'd Fellow, who was *Guy Fauks*, in a Cloke and Boots, with a Dark-lanthorn, three Matches, a Tinder-box, a Watch alſo, which was very uncommon in thoſe Days, and certainly deſign'd that he might know the Hour when to do the Buſineſs.

They immediately apprehended him, and cauſed the Billets, Faggots, and Coals to be thrown aſide; under which they diſcover'd all the Roguery, *viz.* a Magazine of 36 Barrels of Gunpowder, prepar'd to blow up the King, the Prince, and the two Houſes of Parliament. *Fauks* ſwore afterwards, that he would have been glad to have blown himſelf and them up together; and declar'd, that he was ſorry it was not done. He own'd the Plot in general, and juſtify'd it by the Principles of his Religion, which allow'd him to do any thing, though the

moſt

moſt vile, unnatural, deviliſh, to ſerve *Mother-Church.*

The Traitors were, many of them, ſoon taken, hang'd, drawn, and quarter'd, as they deſerv'd. Four Days after, the Parliament met, and congratulated the King on his Deliverance, and at the Motion of Sir *Edward Montagu*, Anceſtor to his Grace the late Duke of *Montagu*, paſt an Act to have the 5th Day of *November* ſolemniz'd with public Thankſgiving for ever.

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FINIS.